their history, origin, and race, have no connexion with the ancient Hebrews:

(a) The *Falashas* of Abyssinia, comprising about thirty thousand, are negroes by race and were converted to Judaism either in Egypt, in the pre-Christian era, or in the sixth century A.D. They have the Old Testament in the Gheez language, but do not know the Talmud and do not understand Hebrew.

(6) *The Black Jews of Cochin* (on the Malabar coast). They number about 1500, and in colour and other racial characteristics resemble the low Indian castes. Within the same district there are about one hundred brown Jews who do not, however, intermarry with the black, but claim superior caste ("Meyouhasim").[1] The ancestors of the brown Jews probably came from Yemen or Persia in the Middle Ages, and, certainly in the first generations, married Indian women. The black Jews are the offspring either of Indian slaves owned by Jews, or of more recent marriages, or illicit intercourse, between brown Jews and Indian women.

(c) The *Gerim* or Subbotniki (Sabbatarians). In origin they go back to a religious reform movement in the Russian Orthodox Church, which arose in the second half of the fifteenth century, with Novgorod and Moscow for its centres. Their religion stands midway between Judaism

and Christianity; they place the Old above the New Testa-
ment, and observe the Saturday instead of the Sunday. In
spite of bloody persecutions by the Church, they have sur-
vived in Central Russia, and-, through deportations, have
even spread to the Caucasus and Siberia. It is difficult to
gauge their number, but it is supposed to amount to about
fifty thousand. In recent times a few hundred Gerim emi-
grated to Palestine, where they mainly inhabit the Galilean
Colonies.

[1] I am Indebted for this information to Mr, A. B. Salem of Cochin-, himself a MeyoxQias.